

Dhammānupassanā

as Taught by

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There are the five aggregates, namely rūpakkhanda, vedanakkhandha, saññakkhandha, saṅkhārakkhandha, viññāṇakkhandha. The five aggregates are classified under four contemplations according to Mahāsatipaṭṭhāna.

There are four Satipaṭṭhāna namely kāyānupassanā, vedanānupassanā, cittānupassanā, dhammānupassanā.

Kāyānupassanā contemplates rūpa, matter. Vedanānupassanā contemplates feelings. Cittānupassanā contemplates consciousnesses. Dhammānupassanā contemplates perception and mental formations.

In the many existences along the saṁsāra vedanānupassanā is suitable for those with greedy temperament with high intellect. Cittānupassanā is suitable for those with wrong views predominating. Greedy temperament with slow intellect is suitable with kāyānupassanā. Dhammānupassanā is suitable for those with the highest intellect with non-greedy temperament. In man, temperaments are different, intellectual levels are different. Thus the satipaṭṭhāna is divided into four.

The great benefactor Aggamahāpañña Mogok Sayadaw said if an unsuitable meditation subject is given it will be like a coconut given to a monkey.

One who likes sour taste is to be taken as one with dosa. One who likes sweet taste is the one with greedy temperament. One who is fond of bitter taste has deluded temperament. See what taste you prefer and decide your own temperament. Recommend vedanānupassanā for the greedy.

Dosa temperament parallels high intellect. Dhammānupassanā is suitable for dosa temperament. If it ceases to dominate intelligence takes over.

Kāyānupassanā is suitable for moha, deluded temperament. He should begin with ānāpāna.

There are six types of temperament - the greedy, the hateful, the deluded, the faithful, the speculative, the intellectual.

Meditation subject has to be in agreement with temperament. Wrong views are to be dispelled, first through theoretical knowledge, then through practice which is development of knowledge, and finally through abandoning.

Begin dhammānupassanā with awareness of in-breath and out-breath, thereby concentration is developed. With awareness of each in-breath and out-breath, concentration becomes strong. There is awareness after awareness. Then there is control over mind.

Through mindfulness, in-breath out-breath is taken note of. With concentration gained, changes in the physical body are taken note of - feeling hot, feeling cold, movement - there is awareness of any change in the body. The aggregate body shows its nature. There is one thing here; another thing there.

With concentration gained the physical body is understood as it truly is. When there are itches, when there is pain, this is vedanakkhandha. Various feelings, various mind, take place in the physical body.

Matter becomes hot, cold, its moves, it stays still. Then the physical body keeps changing and going into decay. That which arises now is not that which has previously been there. This is called changing. This changing, and new arising, again is no more.

The new arising that is now here is nature of change. Then this new arising passes away. There is only the arising and the passing away.

There is no man. There is no woman.

There is only this nature of changing and passing away. There is no 'I' no 'others'; hands, feet, are no more. There is only knowledge of changing and passing away.

With material eyes kept closed, with five sense-doors kept closed, contemplate through the mind-door which is knowledge. Then only the change and the passing away will be known. This is the Noble Truth of suffering.

The arising represents change. The disappearance of the arisen denotes passing away.

There one does not have to take note of mind or matter. There is only the change and the passing away.

It is dhamma that arises only to pass away. It is the arising of cause and the arising of effect. It is the passing away of cause and the passing away of effect. This is Dhammānupassanā Satipaṭṭhāna that realizes the Truth. Khandha, and its changing and passing away, Dukkha Sacca, is contemplated. Knowing this is Magga Sacca. There is only this mass of Dukkha Sacca. Contemplating the change and the passing away is Magga Sacca, which is Sammādiṭṭhi - Right View.

Continuously contemplating changing and passing away. There is understanding of non-self. There is only Dukkha Sacca. The arising and passing away follows its own course, it cannot be stopped. It cannot be willed.

Thus anicca dukkha anatta, the changing and passing away, is Dukkha Sacca.

Nibbāna is realized only when Sacca is understood.

For instance, an elephant leaves behind footprints. When dogs or other animals follow the elephant, their footprints cannot conceal the elephant's, but can only get inside the elephant's.

Once the change and the passing away is contemplated, it is like the elephant's footprint. Impermanence, suffering, non self, non-beautiful, all get under arising and passing away, which is Dukkha Sacca.

Dukkha Sacca is the object. Magga Sacca is knowledge that contemplates.

There is no attachment to the contemplation.

There is no desire, no clinging to it. There is no suffering in body and in mind. It is neither the way of self-mortification, nor the way of sensual-pleasure.

Repeatedly contemplating the changing and passing away, there is dispassion, there is disenchantment thus, there is development of knowledge. There comes cessation of arising and passing. There is cessation of aggregates.

The arising and passing is Dukkha Sacca. When the arising and passing away ceases, there is knowledge which experiences the non-arising, the non-passing away. This is Nirodha Sacca.

It is like a movie screen which previously had sketches and pictures. When the movie has ended the screen is free of all pictures, it is a clear white screen.

Likewise, during contemplation through concentration, all entangled objects were contemplated. With disenchantment, with development of knowledge, it becomes clear like the movie screen.

Contemplate Dhammānupassanā kammaṭṭhāna, extinguish the fifteen hundred fires of kilesa. May the noblest Nibbāna, the cessation of suffering be realized.